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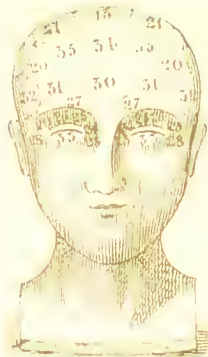
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NAMES OF THE PHRENOLOGICAL ORGANS.

AFFECTIVE		INTELLECTUAL	
<i>I PROPENSITIES</i>	<i>II SENTIMENTS</i>	<i>I PERCEPTIVE</i>	<i>II REFLECTIVE</i>
1 Amativeuess	10 Self-esteem	22 Individuality	34 Comparison
2 Philoprogenitiveness	11 Love of Approbation	23 Form	35 Casuality
3 Concentrativeness	12 Caution	24 Size	
4 Adhesiveness	13 Benevolence	25 Weight	
5 Combaticiveness	14 Veneration	26 Counting	
6 Destructiveness	15 Firmness	27 Locality	
7 Alimentiveness	16 Conscientiousness	28 Number	
8 Secretiveness	17 Hope	29 Order	
8 Acquisitiveness	18 Wonder	30 Eventuality	
9 Constructiveness	19 Ideality	31 Time	
	20 Wit or Quickness	32 Tune	
	21 Imitation	33 Language	



REV. M. M.



MELANCTHON



POPE ALEX. VI



HARE

- A Anterior Region
- B Mucal Region
- D Posterior Lobe of Bassilar Region
- C Middle lobe of Bassilar Region

PHRENOLOGY

SIMPLIFIED,

BY

JOHN TAYLOR,

LECTURER

ON

PHRENOLOGY,

SECOND EDITION.

London.

PUBLISHED BY JOHN TAYLOR,

4 Francis Place New North Road
~~20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100~~

1841.



Satchwell and Arnold, Printers,
37, Tabernacle Walk.

PREFACE.

The Author has long been of opinion that a Work similar to the present, would promote the study of Phrenological Science, by divesting it of its technicalities, and explaining every power of the mind in a familiar manner. It would disabuse the minds of those who have not fully investigated it, and are on that account opposed to it; and it will be of advantage to others, who are desirous of understanding it, yet have not time to peruse the larger works on the science.

This work will enable them to become acquainted with it, at a small expence of time and

cost. The numbers and names of the Organs are according to the arrangement of *Drs. Gall*, and *Spurzheim*, and *George Combe*.

With this work and a Phrenological Head, Parents, and those having the Guardianship of Children and Youth, will be enabled to discover the capabilities and propensities of those under their charge, and direct their Education accordingly.

This work is particularly adapted for a Phrenological Chart, giving an explanation to the various degrees of size of each particular organ, so that a person having their head examined by an experienced Phrenologist, can have the numbers affixed according to the rule laid down at the end of this work, thus having before them a correct chart of their own particular development.

The Author is well satisfied that the Science of Phrenology is only to be properly understood,

to be appreciated as one of the most important Sciences that has ever been discovered to the world ; bearing as it does on our moral, social and physical condition—It comes home to every individual, whatever be his condition, high, low, rich or poor, learned or illiterate, and says to him, “Investigate me and know your capabilities in morals, in intellect, in trade, in science and in art ; reject me and for ever remain in doubt and uncertainty, as to those things, yet ever discovering the need of such knowledge.” “Man know thyself.”

March, 1841.

INTRODUCTION

PHRENOLOGY

Is the Science that treats of the mental powers, the fundamental principles of which, are that the brain is the organ of the mind, and that different parts of the brain have different functions.

That the brain is the medium through which the mind acts, few at the present day will dispute; as observation and Anatomical Science has abundantly proved. We find that inflammation of the brain is uniformly attended with delirium, and with the removal of the inflammation, the delirium ceases, and that when the

brain is pressed upon by a depressed portion of the skull, instant insensibility is the consequence until that pressure is removed, and then the individual is restored to perfect consciousness and sensibility,

Phrenology teaches, that there are a congeries, or multiplicity of organs, each of which display a different and distinct power of mind; daily observation and experience confirms this part of Phrenology. We shall see in the same family children who have received the same treatment, manifesting a diversity of temper and disposition. You may put the youth of the same family to the study of a particular profession, and though they may be all equally industrious, there will be a great disparity in their attainments, proving at once, that they have a diversity of capability. If circumstances were the principle cause of the difference of our capability of acquiring particular skill and knowledge, we

might suppose that a Boarding School would of all other places be the most likely, where the acquirements and attainments of children would be equal ; but the very reverse is the result of experience, as teachers and parents can testify.

The Monomania, or single organed insanity, can only be accounted for upon this part of Phrenological Science ; this condition of mind is of very frequent recurrence in persons appearing perfectly sane, save in one particular power of the mind.

Phrenology is of vast importance in enabling persons having the guardianship of youth, to choose for them a trade or profession, which is in accordance with their capabilities, and which, when chosen, they will pursue with pleasure and profit. How many youths have been put to a profession, which they were never by nature designed for ? and the consequence often has

been, they have felt their inferiority in that particular profession, have been cowed and disheartened and given it up in despair, and perhaps finished their career in dissipation and ruin ; whereas had their capabilities been consulted in the first onset, and their profession chosen for them in accordance with those capabilities, their attainments would have been honourable, and their position respectable ; for it is a well known fact, that the exercise of those powers of the mind that are the largest, afford the greatest pleasure and gratification, and *vice versa*—it is perfect misery to be compelled to exercise a power of the mind, that is very small or not developed at all and there can be little doubt that a great deal, of the distress of parents arising from the profligacy of their children, may be attributed to this cause.

The attainment of the knowledge of Music is at present considered a very important part of

a Young Person's education, and a very considerable quantity of time and money are expended upon them ; but how many parents and children have been disappointed in their attainments, and this has not been the result of indifference on the part of the Young Person, or incapability of the Teacher, unless it is supposed that teachers are capable of giving abilities, for from the manner in which some parents act we might suppose that they had some such absurd notions ; the fact is, that no one will acquire music to any advantage, without the organs of Time and Tune ; but for a further investigation of this science, I would refer the reader to the works of Drs. Gall, Spurtzheim, and George Comhe.

NAMES OF PHRENOLOGICAL ORGANS,

Referring to the figures indicating their
relative position.

ORDER 1st. PROPENSITIES.

Genus 1st. Feelings.

1 Amativeness	6 Destructiveness
2 Philoprogenitiveness	7 Secretiveness
3 Concentrativeness	8 Acquisitiveness
4 Adhesiveness	9 Constructiveness
5 Combaticiveness	

Genus 2nd. Sentiments.

*1st. Sentiments common to Man with the
lower Animals*

10 Self-esteem	12 Cautiousness
11 Love of approbation	13 Benevolence

2nd. Sentiments proper to Man.

14 Veneration	18 Wonder
15 Firmness	19 Ideality
16 Conscientiousness	20 Wit
17 Hope	21 Imitation

ORDER *2nd.* INTELLECTUAL FACULTIES*Genus 1st. External Senses.*

Feeling or Touch	Hearing
Taste	Sight
Smell	

Genus 2nd. Perceptive Faculties, or those which perceive existence, and the relation of external objects.

22 Individuality	25 Weight
23 Form	26 Colour
24 Size	27 Locality

28 Number	31 Time
29 Order	32 Tune
30 Eventuality	33 Language

Genus 3rd. Reflective Faculties.

34 Comparison	35 Casualty
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There are four kinds of Temperament.

1. The *Lymphatic* or *Phlegmatic*, in which the *secreting glands* are the most active portion of the system, produces both corporeal and mental languor, inactivity, and dullness; an aversion to exercise the corporeal and intellectual functions.

2. The *Sanguine*, in which the *arterial* portion of the system is the most active, indicated by a strong and rapid pulse, strong feelings and

passions, and more ardour, zeal, enthusiasm, and activity, than of strength and powers

3. The *Bilious*, in which the *muscular* portion of the system predominates in activity, produces strength and power of body, with great force and energy of mind and character.

4. The *Nervous*, in which the *Brain* and the nervous system are most active, gives the highest degree of excitability and activity; vividness of emotion, intensity, rapidity and clearness of thought, perception and conception; sprightliness of mind and body, but less endurance.

Sharp and prominent organs denote activity, and quickness, but less power; smooth broad ones, greater intensity and strength.

Size of the Head.

Degree of Activity.

SELFISH SENTIMENTS.

12. CAUTIOUSNESS. *Large.* Will exercise discretion and carefulness; hesitate sometime before making a final decision, often in suspense, and will indulge in anxiety and apprehension.

Very Large, doubtful, fearful, hesitating and uncertain, irresolute, timid and indecisive, groundless and unfounded apprehension; not likely to risk, and more alarmed by trouble, than the occasion really requires.

Full. Provision against dangers and ills, without hesitation or irresolution.

Moderate. Destitute of fear, want of forethought, and discretion, may be liable to accident.

Small, or very small. Will decide without due deliberation, be careless, reckless, imprudent, inconsiderate and thoughtless, frequently found in hot water, &c.

11. LOVE OF APPROBATION. *Large.* Ambitious for distinction; desirous of commendation, esteem, praise and admiration; afraid of disgrace, and the disapprobation of friends; desire to please and be approved; sense of character, and desirous to be brought into notice and repute.

Very Large. Extreme fondness for show, style, display, dress, and praise; vanity, and per-

haps too much pride and ambition; will not allow any disgrace to be attached to your character; prone to shift like the weathercock, to follow public opinion; fishing for popularity.

Full or moderate. Not so desirous for popular applause; not often governed by the voice of public opinion, but a decent regard for praise, fame, popularity, and a good name.

Small or very small. Comparitively indifferent to ridicule; will frequently allow shame to affect the mind, indifference to the approbation or censure of mankind.

10. SELF ESTEEM. *Large.* Independence, high-mindedness, self confidence, dignity, aspiration for greatness, strong inclination to act for yourself; aspiring at something commanding; desirous to take the lead, on all occasions; will despise and detest meanness, and

shrink from it; assume an appearance of dignity and respectability.

Very Large. Will think too much of yourself, of your judgment, measures and opinions; too unwilling to acknowledge your own errors; will be apt to treat others with a kind of contempt, with self-sufficiency, pride, and arrogance, quite a lack of humility and meekness.

3 *Full.* Not very haughty or self-conceited, but a proper degree of self complacency and confidence, will pay a due respect to your fellow creatures.

Moderate. Will too often degrade yourself, too ready to give in to the opinions of others, lack of confidence, independence and manliness to beat your own course along the various windings of life.

Small or very small. Lack of independence, too dependent on the opinions of others, will

underrate yourself, your talents and judgment, too apt to torment yourself with inferiority and diminutiveness, or low mindedness.

15. FIRMNESS. *Large.* Will be stable, decided and determined, that you may be relied upon, and be very unwilling to change your purposes, plans, opinions or course of conduct; decision of character.

Very Large. Sometimes obstinate, and perhaps stubborn, extreme tenacity of will and loth to be convinced

Full. Firmness, with an unwillingness to surrender, apparently changeable, willing to yield when convinced.

Moderate. Fluctuating and changeable in your character; too great readiness to yield and abandon your purpose, cannot be relied upon at all times.

Small or very small. Will begin many things yet complete very few, cannot be depended upon, will be unstable, inconstant in almost every thing quite fluctuating in your purposes.

DOMESTIC PROPENSITIES.

1. AMATIVENESS. *Large.* Extremely fond of the other sex, and of their company, is quite a favorite with them, generally succeeds in gaining their good will ; an ardent and devoted lover, and loth to be deprived of their society.

Very Large Extraordinary strength, activity and power of the sexual passion, will manifest strong feelings of kindness and love to them and restless without their society.

Full. Fondness, but not passionate for the other sex and their company, will place a high estimation upon their society, be an ardent lover and take great delight in their company,

Moderate. Not particularly partial to the other sex, nor very fond of their company; can enjoy the company of a few select persons of the other sex, but perhaps will dislike their promiscuous society; more ardour and activity, than power of the sexual passion.

Small or very small. Rather feeble action, or almost total want of the sexual power and feeling; will not wait upon them so genteely, or excite their love so easily, as others do.

2. PHILOPROGENITIVENESS. *Large.* Strong love of children, and pets; deeply interested in children, delighted with their company and playfulness, and will even sport with them; generally notice them, and easily gain their

affections by manifesting strong attachments and familiarity.

Very Large. Passionately fond of, and extremely delighted in children, and pets such as dogs, horses, tame birds, &c. will be apt to grieve at their loss.

Full. Will take considerable interest in children, especially when they begin to walk and prattle, without so great a fondness for them as to spoil them; sometimes will notice and play with them.

Moderate. Want of interest in, and forbearance with children, especially if young or cross; may sometimes take some interest in them, may love your own, yet do not often fancy others; would not make a school teacher that would so easily gain the goodwill of the scholars.

Small or very small. Indifference or aversion

to young and tender pets, may be severe, and easily vexed with them.

4. ADHESIVENESS. *Large.* Strong and ardent attachment, friendship and sociability; eminently social and affectionate, will seek every opportunity to enjoy the company of friends, and will feel solitary when deprived of them; will set much by them, and go far to see and help them, and make a real true warm-hearted and devoted friend,

Very Large. Will soon become mutually and strongly attached, the tenderest lover and most devoted; will desire to cling around the
 2 object of your love, and perhaps manifest passionate fondness, will greatly dread to break friendship; will feel very unhappy when forsaken by a former and intimate friend.

Full. A good degree of attachment and friendly feeling, without very strong friendship;

will make a social companion, and warm-hearted friend: friendship though strong and ardent, will be less glowing and intense, than in many others.

Moderate. Selfish friendship, which is less ardent and quite liable to break; may be somewhat fond of society, and exercise some attachment to friends; will not have many very intimate and very dear friends; will first look out for self, and then for others.

Small or very small. Want of affection, indifference to friends, cold-heartedness, unsocial and selfish, will think and care little about friends, will take little delight in their company; a desire to live alone, &c.

3. CONCENTRATIVENESS. *Large.* A strong love of home, a very strong desire to be located in a single spot and remain there; will leave the place of nativity and abode with the

greatest reluctance, and return to them with delight ; strong attachments to house, office, garden, farms, &c.

Very Large. Will have a strong inclination for home, extreme attachment to the particular place in which you have lived.

Full. A proper regard, but not a very special one for their homestead or residence ; can change the place of abode or nativity without much reluctance or deep regret.

Small or very small. May be indifferent to their home, as such, liable to change the place of nativity and abode.

MORAL AND RELIGIOUS SENTIMENTS.

16. CONSCIENTIOUSNESS. *Large.*

High regard for duty, integrity, moral principle, justice and truth ; quick perception of right ; will generally consult duty rather than expediency ; desirous to pursue a course which you consider to be right, even though it may be in opposition to interest ; will be ready to acknowledge error, and will generally endeavour to lead a moral and upright life.

Very Large. Extremely tender on points of duty, justice and integrity; will not on any account knowingly do wrong to, or injure another; will make almost any sacrifice, rather than do an unjust act; in undertaking a new project where others are involved, will feel much uneasiness lest it should not succeed; will prefer that which is certain in business, though small in profit, to that which is uncertain and speculative.

Full. Some regard for uprightness and justice, but when interest appears in the way, or when exposed to very strong temptation, if acquisitiveness be large, will have to struggle hard to maintain integrity, but will desire and endeavour to be honest and faithful.

Moderate. Few conscientious scruples; not much compunction at deviating from upright principles; will consult interest rather than duty; will have little regard for justice and truth.

Small or very small. Destitute of honesty, no moral principle ; have no regard for upright principles either in themselves or others ; should never be placed in situations of trust, or where there are any temptations to theft.

17. HOPE. *Large.* Cheerfulness ; sanguine expectations of success and enjoyment ; will dwell upon the fairer side of prospects, and take only a slight glance at discouraging circumstances ; will be liable to expect more, or promise others more than is reasonable ; will overlook past and present disappointments, and troubles in the brighter visions of the future ; though sometimes subject to disappointments and discouragements, will still indulge in hope, forgetful of the past, pressing onward to the future.

Very Large. Unbounded anticipation ; will always live in the future, and long for its arrival so as to be dissatisfied with the present be it ever

so satisfactory, and will be liable to mis-improve present prospects.

Full. Reasonable hopes, and a fine flow of spirits; will be reasonable in expectations, and yet be spurred on by them to attempt important undertakings; will be cheerful yet seldom carried away with hope.

Moderate. Expectations too feeble; without great elevation of feeling; will expect too little rather than too much; will not be sanguine, nor have a fine flow of spirits.

Small or very small. Deep melancholy, with dismal forebodings of fancied ills; will take little delight in contemplating the future, may be easily discouraged; will often fancy some evil in the way; will look too much on the dark side.

18. WONDER. *Large.* Will readily believe in special providences, and regard many

things as providential, which may be readily accounted for upon other principles; and be very susceptible of believing in ghosts and other wonderful tales.

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Very Large. Will be inclined to take for granted whatever is told, however inconsistent it may be; seem greatly astonished at almost every thing which is a little uncommon, as though something mysterious had happened; may be also inclined to believe in dreams, signs, lucky and unlucky days, ghosts, &c.

Full. Will have a mind open to conviction, and possess sufficient credulity in what is presented to the mind, to give it an examination, yet cannot be satisfied without considerable proof; with a tolerable good degree of faith.

Moderate. Will think for themselves, disbelieve without very strong proof which is quite satisfactory both in kind and amount, and will have

many doubts as to the truth of what they hear.

Small or very small. Will doubt almost every thing, and believe scarcely any thing; will doubt the evidence of their own senses, and be almost unwilling to say that they positively know any thing, much less anything pertaining to religion; quite a sceptical turn of mind, inclining to infidelity.

14. VENERATION. *Large.* Will have a strong religious tendency of mind, and indeed can hardly be contented without some kind of religion, and will seldom or never make light of what you consider the true religion, nor of the Supreme Being.

Very Large. Will experience great awe upon the contemplation of God, and manifest great fervour and intense feeling while engaged in religious worship and exercise, and take great delight in them; and be liable to become extreme-

ly zealous, if not very enthusiastic, in religious matters.

Full. Will pay a suitable respect to religion without very great awe and enthusiasm, and will worship the Creator with sincere devotion, yet will not be particularly devout ; reasonable deference to superiority.

Moderate. Want of reverence and devotion, and due deference to superiors ; may despise sectarianism, and regard only the weightier matters of religion ; will be inclined to follow the dictates of your own conscience, even though you might feel disposed to adopt new measures.

Small or very small. Will manifest little feeling of deference or respect for parents, teachers, or superiors ; and be deficient in the heart, and soul, and fervour of devotion, nor be very devotional or reverential ; will not be distinguished for eminent piety.

13. BENEVOLENCE. *Large.* Will enter into the interests of others, and do much to advance them; will manifest a strong desire to alleviate the sufferings, or augment the comforts of mankind, and even of the brute creation.

Very Large. Will possess as it were a deep and overflowing fountain of kind, humane, and tender feeling, and have a mind full of sympathy and goodness; will grieve over the miseries of mankind, and sacrifice almost any personal comfort and interest on the altar of benevolence; if concientiousness be large, will attend upon the sick, watch with the utmost anxiety over a sick friend and perform many acts of kindness, from pure motives of affection, love and duty.

Full. Will experience a considerable benevolent feeling, without a great deal of active benevolence and sympathy, and will be more apt to give from selfish motives, than from pure benevolence.

Moderate. Will perhaps do favors which cost little or no self denial, yet will exercise but little sympathy for the sufferings of mankind ; will be rather hard-hearted, unkind, and inhospitable.

Small or very small. Will seldom or never feel the emotion of pity, never heed the most heart-rending cries of distress, and can very readily pass by scenes of real misery.

SELFISH PROPENSITIES.

5. COMBATIVENESS. *Large.* Will contend for privileges, maintain and advocate opinions, resist encroachments, and resent injuries and insults; will exercise boldness, energy, strong opposition or resistance; will rather glory in opposition, than shrink from it, be always ready, if not glad, to act upon the defensive, if not upon the offensive, and generally take sides upon any contested question.

Very Large. Quite a desire to attack and provoke others ; dispute and perhaps quarrel ; great pungency, and may sometimes when roused be very desperate.

Full. Will possess all necessary boldness and efficiency of character, and rather court opposition than shun it, yet will be far from being quarrelsome, or seeking opposition for its own sake, and will exercise energy, without contention.

Moderate. Will contend no more than the case really demands, and sometimes not even as much ; if your temperament be nervous, may sometimes be irritable, yet by no means contentious ; will not be in reality tame and cowardly, nor yet very efficient, but will exercise forbearance, be peaccable and amiable, shrinking from opposition.

Small or very small. Will be mild, amiable, inoffensive, and rather inefficient, lack spirit and presence of mind, in time of danger.

6. **DESTRUCTIVENESS.** *Large.* May love your friends dearly, yet injure their feelings by saying little things against them, which, if your conscientiousness be large, you afterwards regret; but under excitement, can exercise severity strong indignation, force, &c.

Very Large. When indignation is roused, will be dangerous, and like a chafed lion, and be obliged to avoid the cause of excitement, will be fond of teasing, and also of hunting and warlike array; and will be capable of exercising rage, violence, harshness and revenge.

Full. Will seldom manifest strong indignation, but will exercise general mildness, with a sufficient severity of feeling, and energy of character,

Moderate. Will manifest a moderate share of indignation, and severity of character; will possess an extraordinary share of sympathy, so much

so as sometimes to overcome yourself; and will secure your wishes more by persuasion and mild measures, than by threats and harshness.

Small or very small. Will manifest anger, in so feeble a manner, that it affects but little, and provokes a smile rather than fear; quite an inability to destroy, and will exercise softness of feeling, and tameness.

8. ACQUISITIVENESS. *Large.* Strong love of riches, will desire to make and save money; take delight in accumulating property of every description; cannot endure to see things wasted; affections too much on property possessed; and will use self-denying efforts to acquire wealth.

Very Large. Will have an idolizing love of money; strive to the utmost to amass riches; will make great sacrifices, and endure every hardship, to secure this object; spend money

grudgingly, and so avaricious and close-fisted, as to suffer the privation of the comforts, and all the luxuries of life ; quite covetous and miserly ; can never be satisfied without increasing wealth.

Full Will be liable to be very industrious, frugal, anxious to acquire property, and also secure the comforts of life ; freeness to spend money when occasion requires ; will be neither prodigal nor penurious, unless made so by circumstances ; will live well upon the present ; will find it difficult to keep money ; will seem apparently extravagant.

Moderate. Freeness to spend money, will give without grudging it ; will prefer to taste the good of money while having it, instead of laying it by ; will need to be a little more economical, as well as industrious.

Small or very small. Will hold money loose-

ly, will care not how it goes, nor how expensive things are, provided they take the fancy; will spend the last penny as freely as the first, sometimes wasteful, not particular to save fragments; liable to run into debt, without having the means to pay.

7. SECRETIVENESS. *Large.* Propensity and ability to conceal thoughts, feelings, business, plans, opinions, &c. without detection, can restrain the open manifestations of anger, joy, and grief; can banish from your countenance and appearance, the indications of your real feelings.

Very Large. Every thing pertaining to self, wrapped up in profound secrecy; loth to disclose your feelings to any one, generally dark, secret, and mysterious in your movements, intriguing, crafty, reserved, and mysterious in purposes, that your real character will not be easily known;

liable to be "a snake in the grass," practice art, cunning and deception.

Full. Proper reserve; prudent expression of feeling without bluntness or deceitfulness; may be reserved to strangers, and partial acquaintances, yet frank and open among intimate friends.

Moderate, Small, or very small. Generally frank, candid, open, and perhaps blunt; will choose a plain, direct and unequivocal manner of expression, will have but few secrets of your own; fond of looking into, and revealing the secrets of others.

SEMI-INTELLECTUAL SENTIMENTS.

9. CONSTRUCTIVENESS. *Large.* Will possess a high degree of mechanical talent and skill, particularly in making things, building, contriving and repairing. When a youth, perhaps will be prone to scribble and whittle; make kites, boats, &c. if a girl, fond of making various things, perhaps dresses for dolls, repairing her own clothes, and very active with a

needle, and with some practice can become an excellent mechanic.

Very Large. Will possess an extraordinary skill and talent for building, inventing and using tools with great facility, and will be likely to break away from all hindrances, and surmount all obstacles, to indulge this passion; and excel in almost every undertaking of mechanical skill.

Full. Will possess a respectable share of mechanical ingenuity, without uncommon skill, tact, or facility in making or using tools; may become a good mechanic, can learn to use tools, with tolerable dexterity, yet will require more practice than some uncommon geniuses, but with it will become quite successful; and can repair articles in an ingenious and workmanlike manner.

Moderate. Will dislike to use tools, aversion to and want of talent in constructing things, &c.

may succeed well in imitating a pattern, and learn the less difficult trades; but not much superiority in mechanical talent, better at other professions

Small or very small. Apparently destitute of all mechanical ingenuity and inclination; awkwardness and unskilfulness in using tools; might make some improvement, but not a finished workman.

19. IDEALITY. *Large.* Will possess a lively imagination, and brilliant fancy, taste, love of poetry, elegance and eloquence; an admiration for the perfect and sublime, of the fine arts and polite literature; and will relish every thing fanciful, beautiful, excellent and splendid. *

* Women often possess the organ of Ideality much developed, are very fond of poetry, but excel less in composition.

Very Large. Will possess a rich and glowing fancy; an enthusiastic admirer of the fine arts, poetic revelry, rapture and extasy in the regions of fancy, and be disgusted with what is common-place or imperfect.

Full. Will be fond of poetry, and the fine arts, yet by no means devoted to them; refinement, without a sickly delicacy; may relish poetry, more for its sentiment, or argument, &c., than for its glowing imagination or vivid fancy.

Moderate. Want of refinement, elegance and taste; deficient imagination; love of plainness; rather awkward in manners, dress, &c., may take up with inferior articles, if self esteem be moderate.

Small or very small. Will be coarse and vulgar in your manner of expression; will be a miserable judge of poetry, beauty, writing, taste, and oratory, or any thing of the kind;

will be coarse in your manners, and very awkward and unpolished.

21. IMITATION. *Large, or Very Large.* Will find it easy and natural to copy and represent in gesticulation, manner of description, talent for drawing or writing; desire to adopt the manners of others, or in almost every thing else demanded by circumstances in life, and other faculties,

Full. A disposition and respectable ability to imitate, but not to mimick or to act out.

Moderate. Will possess some difficulty in copying and describing; will fail to relate stories and to adapt yourself to the customs of society, with which you are not very familiar.

Small or very small. Will have but little ability or inclination to imitate, copy, sketch, &c. will be incapable of mimicking; and will, almost

spoil a story by attempting to relate it ; will not be very natural in gestures ; will suffer some inconvenience from the deficiency of this faculty, in conforming to the rules of society.

20. WIT. *Large.* Witty, funny, mirthful, strong propensity to turn singular remarks into ridicule ; will laugh heartily at any thing humorous, and will enjoy it with a keen relish ; will have a quick and lively perception, and love of the ludicrous.

Very Large. Will manufacture fun out of almost every passing incident ; will have a rich and ready flow of pure and appropriate humour, and often carry jokes too far, and hurt the minds of others.

Full. A good share of pleasant and humorous feeling, and enjoy the mirthful effusions of others ; will have a fair perception of the ludicrous.

Small or very small. Will be deficient in sprightliness and vivacity in conversation; will be slow in taking jokes of witticisms, and slower in giving one; liable to be offended by jokes, especially if they have been upon facts, &c.

OBSERVING AND KNOWING FACULTIES.

22. INDIVIDUALITY. *Large.* A good remembrance of individuals and things; a great curiosity to see and examine into individual objects; quick to see what is passing around; a close observer of men and things.

Very Large. Will possess an extraordinary power of memory of individual objects, whether they be persons or things; this developement is

highly important to the portrait painter, indeed no one could succeed in that particular profession without it; will have a prying curiosity to become acquainted with things as mere existences; can hardly rest satisfied without thoroughly exploring and surveying every thing within the reach of observation; very important in the acquisition of physical science.

Full. A tolerable memory of persons and things; more apt to reason than observe and think; if causality be large, will not be particularly anxious to look into particular objects and things, will be more apt to generalise.

Small or very small. Destitute of the memory of persons or things individually; not a critical observer of things; will have little prying curiosity to see and handle things which are not forced upon your attention.

23. FORM. *Large.* A good memory of the forms of persons and things; will readily catch the distinct appearance and shape of things as soon as brought under notice.

Very Large. An extraordinary memory of the forms of persons and things; highly needful to Portrait and Landscape Painters, Architects, and those professions requiring a knowledge of drawing.

Small or very small. Deficient in the memory of the form of persons and things; will never succeed as a Portrait or Landscape Painters; deficient in drawing, indifferent writers.

24. SIZE. *Large, or very large,* Will be able to judge of height, length, distance, centre, magnitude, &c. a good judge of the size and weight of animals and bodies, by merely looking at them; useful to mechanics.

Moderate, or small. Incapable of judging accurately of measurement, magnitude, distance, &c. may by practice make some improvement in the judgment of distance, and proportionate bulk.

25. **WEIGHT.** *Large or very large.* A correct knowledge of the gravity of bodies, momentum, &c. will seldom loose balance, if accustomed to riding on horse-back, will be thrown with great difficulty ; important to engineers, and the higher class of mechanics.

Moderate or small. Deficient in the knowledge of gravitation, and ballancing power, failure in equilibrium.

26. **COLOR.** *Large or very large.* A good discernment and remembrance of the tints and shades of colors ; correctness in arranging colors ; very fond of Flowers, and Flower Gardens ; extremely important to Painters.

Full or moderate. Capability of judging, comparing and arranging colors; will not take much interest in colors, unless something particular calls the attention.

Small or very small. Inability to distinguish the various tints, or shades of colors, or to arrange or compare them.

29. ORDER. *Large.* Will be disposed to have a particular place for every thing, and have every thing in its place; love of arrangement; great pleasure in seeing things complete.

Very Large. Fastidious, extreme preciseness in arrangement, will instantly notice the least dis-arrangement, and will be annoyed beyond measure, if not rendered quite miserable by confusion and disorder.

Full or Moderate. Some order, and some disorder, not very particular and systematic.

Small or very small. Will seldom notice the difference between order and disorder, and be apt to leave things, where they were used last, or any where else; generally behind in fulfilling engagements and appointments.

28. NUMBER. *Large.* Will be able to compute figures and perform numerical and arithmetical calculations in the head with great quickness, accuracy and facility; will delight in the study of figures, and by application will be an expert accountant.

Very Large. Great perception of the relations of number, computing power; will have great ability to calculate with the head, without the aid of rules; can go through with difficult and obtruse arithmetical problems, with great ease and perfect correctness; competent to the higher class of mathematics.

Full. May succeed in the pursuit of nu-

merical calculation, but will be obliged to study in order to succeed well; with study may become a good accountant.

Moderate. Slowness and inaccuracy of reckoning figures, doing sums, and computing numbers; yet with study may attain to some eminence in arithmetical calculation.

Small or very small. Inability to perceive numerical relation; dullness in figures, and will find extreme difficulty even in common adding, subtracting, multiplying, dividing, &c.

27. LOCALITY. *Large or very large.* Will have a good memory of places or positions, retain for a long time clear and distinct impressions of the looks of places you have seen; but little difficulty in finding the way in intricate places; fond of travelling, and viewing natural scenery; fond of reading travels, voyages, and geographical accounts; also a good memory of

the geography of roads, scenery, &c. very important to the Landscape Painter.

Full, or Moderate. Able to recollect places with tolerable distinctness, yet not remarkable for vividness of recollection; will be liable to loose your way, especially in large cities.

Small or very small. Will find it difficult to remember places, and where you have been but once or twice, will find some difficulty in finding it again; will have no love for natural scenery, will consider travelling a burden, and will never succeed as a Landscape Painter.

30. EVENTUALITY. *Large.* A clear distinct and retentive remembrance of what you see, hear or read, especially of remarkable events, attentive to what happens around you; fond of history, anecdotes, and the news of the day; desirous of information on every branch of natural knowledge.

Very Large. Extraordinary recollection of events, and even of minute circumstances; seldom allows any thing to escape recollection; insatiable desire to learn all that is to be known; too fond of narration; have at command more facts than can be managed to advantage; apt to make a short story long, and a long one very long by relating unnecessary particulars.

Full, or Moderate. A respectable memory of events, and less distinct and certain in recollection of circumstances.

Small or very small. Forgetfulness of particulars, incidents, facts, details, &c.

31. TIME. *Large or very large.* Will have a good knowledge of time in music.

Full or Moderate. Indistinct notions of the lapse of time, ages, dates, events, &c.

Small or very small. Very forgetful of time, dates, appointments, day of the month, &c.

32. TUNE. *Large or very large.* Great musical taste and talent; can easily become a good singer or musician.

Full or Moderate. Love of music, without quickness to catch or learn tunes by the ear, yet by considerable practice, may become a good singer.

Small or very small. Inability to learn tunes by wrote, want of melody and harmony, may perhaps learn to sing.

33. LANGUAGE. *Large.* Verbal memory; possess in a high degree, copiousness, freedom, fluency, and power of expression.

Very Large. Possess extraordinary recollection of words; remarkable power of expression, copiousness of speech, general flow of words, and a great capability of acquiring languages.

3 *Full.* Respectable talent for talking, freedom of expression, without fluency, or verbosity, yet will not be barren in expression.

Moderate, small or very small. Barren style, want of words, difficulty of expression, will generally say but little.

REFLECTIVE, OR REASONING FACULTIES.

34. COMPARISON. A happy talent for discriminating, generalizing, illustrating and reasoning from similar cases; great ability to perceive and apply analogies, power of comparison.

Very Large. Striking, critical and comparing powers; extraordinary power of analysis.

Full. Respectable, but not striking; critical and comparing powers.

Small or very small. Inability to discover and apply comparisons and analogies.

35. CAUSALTY. *Large.* An ability to think and reason clearly, and perceive the relations of cause and effect; judgment, strength of intellect, penetration and discernment.

Very Large. An extraordinary greatness of mind; great power of thought, depth and originality of reason.

Full or Moderate. A respectable, but not an uncommon judgment, and ability to reason, perhaps clearly.

Small or very small. A feeble mind, inability to apply causation, or reason correctly.

RULES TO BE OBSERVED

In the

EXAMINATION of the HEAD.

Each degree of size of the particular organs, must be numbered as follow—For Large No. 1. Very Large, No. 2. Full, No. 3. Moderate, No. 4. Small, or very Small, No. 5

EXAMPLE.

If the head to be examined, have Large Caution, put down No. 1, against Large Caution in the Book. If Firmness be full, put No. 3, against Full Firmness in the Book, and so on through all the others.

4-57

FINIS.

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